SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE

PUNJAB, NORTH-WESTERN PROVINCES, OUDH,

AND THE

CENTRAL PROVINCES,

Received from the 1st to the 6th of April, 1869.

THE *Oudh Ukhbar*, of the 23rd of March, notices the arrival of the Ameer of Cabul in British territory, and the offerings presented at the several Mahomedan shrines. A gardener is said to have received Rs. 100 for presenting a basket of fruit and flowers to the Ameer. At Peshawur it is said that many thousand people went to pay their respects; and on hearing this, the Ameer is said to have received them at his house with great kindness. The Commissioner is said to have sent a feast of twenty-five trays on an elephant; &c., &c.

Cabul news is republished from other papers.

Under the heading "Hyderabad, Deccan," it is said that—"As soon as the news of the Nizam's death became known, all the city people were much astonished, and the suddenness of the occurrence occasioned much surprise. May God give the heir life and prosperity;" &c. Mr. Saunders is said to have introduced the new custom of having chairs placed in the Durbar, so that those who wear English shoes may not be troubled to take them off.

The writer comments upon the punishment inflicted in the case of two men, uncle and nephew, who were sentenced to 30 and 12 stripes with a rattan, for appropriating a rupee's

worth of silver from some article they were making. The writer thinks that such punishment is only intended for those whose principles are innately bad, and who are in the habit of committing crime; but for a first offence he thinks it is a species of cruelty, and not unfrequently people spite each other in this manner. Further, that in the case of any other punishment being given it can be appealed against; but that this, which is at once inflicted, is not only irrevocable, but is of such a nature as to prove a life-stain upon the character of those who have suffered. The writer concludes by suggesting that before this punishment is carried out sufficient time to appeal ought to be allowed.

A long article is published condemnatory of cruelty to animals. The writer urges that this subject has often been taken up, and soon forgotten; and although the orders of Government are imperative concerning the working of ill-conditioned animals, and that galled ones shall not be used, still the contractors are mixed up with the Post-office people, and these things are in consequence overlooked. Now and then, if Postmasters or other officers enquire into these cases, even then some excuse or other is offered and accepted. It is further said that water-carriers are in the habit of ill-using their bullocks; that they scarcely give them any food, which, in this time of dearth, is very bad. "It would have been better for the Government had it increased their pay, and desired them to take more care, and not starve their animals. In addition to this, those who let out carriages on hire are worse than all; because contractors have some fear of the Government, but the others are in every way free agents and powerful; nobody asks them what they are doing: and of these there are two kinds, *viz.*, those who have an interest in their own property, and those who are only servants paid to drive the conveyances of other people; who, although they exact full hire from their employers, only look to their own interest."

The *Punjabee Ukhbar*, of the 21st of March, alludes to Rai Kunhya Lall, Executive Engineer, having had a private interview with the Ameer of Cabul, having presented him with a book and poem, and given him a photograph of the notable buildings of Lahore. The Ameer is said to have praised the donor, had the names of all written in Persian, and made them over to his private aide-de-camp.

The *Unjumun Hind*, of the 27th of March, alludes to a meeting of Hindoos, at which the Rajah of Bulrampoor and some *pundits* assembled to express regret at, and consider how it is, that the Hindoo creed does not make any progress, but on the contrary it is daily getting worse; and to prevent this they were all most anxious; "but the editor of the *Indian Mirror*, who is against infidels, and defends the true faith, says that all this is the same that was at first created in the *Dhurm Saba*; and with this kind of interference this creed cannot be discouraged, but will increase daily."

The combination existing amongst the Wahabees is noticed as having been discovered. Patna, Delhi, Meerut, Saharunpoor, Lahore, Umritsur, and Peshawur, are mentioned as agencies. The writer says:—"It appears that two *moulvies* (Mahomedan priests) engaged to lead people astray, and get up a rebellion. Baboo Ishree Pershad is an able hand at detecting this kind of thing, and he has gone to Delhi, where many papers have turned up which lead to a clue on this point. Ummed Ali has of himself acknowledged to all, and there was no other alternative for him, as many such papers have been discovered, which throw a light upon the whole case. One Ameer-ood-Deen was also in the plot, and has fled to Dacca. In Delhi the Moulvie Nazir Hossein had many papers taken from him, which proves his complicity in the plot."

The *Zea-ool Ukhbar*, of the 1st of April, after publishing extracts from other papers, says that the Ameer's absence

from Cabul has increased the ambition of his enemies: that Abdool Rhyman Khan, with 10,000 cavalry, is in Turkistan, and intends attacking Cabul. "Moolla Majeed Khan, son of Naseer Khan, has gone to *Kirke* (Kertch?) to seek aid from the Russians. The bridge over the river Amoo is being got ready, that the Turkistan troops may pass over it with ease. The King of Persia, too, is completely set on fire at this friendship and alliance between the Ameer and the English; and it is said has addressed a letter to the Ameer, stating that he does not care so much for the country of Affghanistan; but the agreement the Ameer's son wrote in *Mushad*, to the effect that peace should reign in the two kingdoms, and received a title, too, for it, all seems against it, as friendship is now formed with the English Government, putting the treaty of peace on the shelf; and although the Affghans spoke of it before, still he now finds that it is certain;" &c., &c.

The *Bhiddia Bilass*, of the 20th of March, after extracts from English papers, mentions that a goldsmith's son was taking a box of ornaments from the shop to his house, when he was seized by the police and sent to the lock-up. His father hearing of it, went to the police, declared the boy to be his son, and mentioned the facts of the case; upon which the boy was released, but the box of valuables was detained until the order of the Superintendent of Police was given. When the box was returned, it was found that ornaments to the value of Rs. 500 had been extracted, and the key could not be found. The writer says:—"Ah, God! what a strange thing is the protection of the police! In the first place, one is suspected of guilt who is perfectly innocent; and secondly, a loss of Rs. 500 falls upon him!"

The *Rohilkhund Ukhbar*, of the 27th of March, notices the capture of one Abdool Sittar, a moonshee of Hindoostan, who has been found sending money to the Akhoond of Swat. "The Commissioner Sahib, after showing him a letter, asked

him if he had written it, or if it was the writing of any one else. The moonshee is said to have hung down his head. This case has been pointed out by a *Wilaitee*, and the Government has taken possession of the gold mohurs. Let us see how men are entangled in this net, and who are made the laughing-stock."

The *Nusseem Jounpoor* of the 30th of March, the *Sholatore* of the same date, the *Gwalior Gazette* of the 14th, the *Malwa Ukhbar* of the 24th, and the *Sadiq-ool Ukhbar* of the 27th, do not require particular notice.

The *Karnama Hind*, of the 29th of March, publishes under the heading of "Lucknow" a report that the Chief Commissioner will return in April from his tour; and the writer expresses himself satisfied that some good arrangement will be made in connection with the markets, bazars, &c., and the poor will get what they need.

The remainder of the letter from the Secretary to the Chief Commissioner of Oudh to the Government of India, &c., is noticed, and republished.

The *Educational Gazette*, of the 30th of March, opens with an article on "True Liberality in India," of no political importance; after which the Educational Department is noticed, and much that is only reprint appears.

The *Ukmil-ool Ukhbar*, of the 31st of March, like most of the other vernacular papers, contains much about the Ameer of Cabul; and adds, that at Umritsur, a chuprassee is said to have stolen a silk girdle, which had been prepared for the Ameer Sahib, and was taking it home, when the police searched him, and found it on him. The Tehseeldar, who was present at the time, ordered the house of the thief to be searched, and some more stolen property was found.

It is noticed that certain letters of *mazarat* (sympathy) from the Governor-General of India, the Lieutenant-Go-

vernor of the Punjab, the Resident of Hyderabad, and from other officers of rank and standing, have been sent to the son of the late Ghirdur Lall. It is said that the day the latter died, the Deputy Commissioner of Delhi went to his house in observance of the ceremony.

The *Nujm-ool Ukhbar*, of the 31st of March, opens with an article headed "Vernacular Newspapers and Government as Subscribers." "Near us are two Governments—one of the Punjab, the other of the North-Western Provinces, whose conduct in regard to native newspapers differ. The Government of the Punjab brings out its paper on the part of Government, there are two worthy managers, and all is written in it with great facility and power; the price of it is Rs. 5 yearly, and it is bought up for schools;" &c., &c. "The custom of the North-Western Provinces is to subscribe to whatever good papers are published, at the rate the manager demands. Now, reflect which is the most laudable. In the Punjab it is most advantageous that news of the best and most reliable kind, and which is beneficial to all, especially students, should reach the hands of students; but they do not gain that amount of trust as those of the North-Western Provinces;" &c. The writer thinks that papers published in the North-Western Provinces receive greater encouragement from the Government than those of the Punjab, as it is indelibly written on the minds of editors in the North-Western Provinces, that if their papers are good, the Government will certainly purchase them; and consequently they get up their papers with more care; &c., &c. He is further of opinion that unless the Government extends its favour towards native newspapers they cannot progress, and concludes by saying:—"Now it remains to be settled whether those papers published in the North-West are good or not, as influenced by the favour of Government; but to settle the point, we have just now no leisure, but we will do so when we have time and opportunity to do it; and say what has resulted from this aid

given by Government to the North-Western papers, and what has resulted from the want of liberality on the part of the Punjab Government to the papers of the Punjab;" &c., &c.

The *Noor-ool Ubsar*, of the 1st of April, publishes a manumission by Syud Waris Ali, 1st master of the Scientific Society's School, Behar, on the Oordoo language. The writer recommends the Oordoo language as the most suitable one for Hindoostan, because it is clear that it is the one most used in Hindoostan; which he considers a good and sufficient reason why a language so much in use should be generally adopted. The writer proceeds to say:—"Oordoo is not an especial tongue, but being mixed up with many others has gained a place in Hindoostan; and although especial tongues are spoken in Hindoostan, for instance, Bengalee, Marwaree, Guzeratee, &c., and these are such that the inhabitants of one place do not understand the languages, still it is clear that those who have to give evidence, or to talk, with people of other places, make use of the Oordoo language. Enough, then; it is plain that the Oordoo language is generally used in Hindoostan." The writer alludes to the introduction of Persian and Arabic words, which has been made a sort of pretence of not understanding; but he says it is not worth considering, as there is no caste nor tribe in any part of Hindoostan which does not understand the meaning of "*Sahib*," "*Khudawund*," "*aurut*," "*murd*," &c., although all these are Persian and Arabic words; besides which, the English language is brought into use in Hindoostan, in words such as "decree," "dismiss," "nonsuit," "appeal," "summons;" &c.; and if, instead of these, Sunskrit words were used, not even a Hindoo would understand them; and when the Oordoo tongue is a mixture of so many other languages, he can scarcely say that it is the general language in use in each country, because the Arabs use that language which is mixed with many others; &c., &c. The writer is of opinion that if our rulers disapprove of the use of the Oordoo language in their Courts, and substitute another in its place, the English language cannot be

kept up in such Courts. He thinks the second argument erroneous, *viz.*, that the people are in favour of a general language in use, and not another one; "because in the province of Behar, which is but a small portion of Hindoostan, there are so many different dialects that the people of one place do not understand the people of another; and if any particular ones were selected for Court usage, not only great confusion and quarrelling would take place, but other evils would result; and each officer at the time of his appointment would have to become acquainted with the particular dialect of each place to which he is appointed. Then there remains the Persian, and on this point it is right to say that up to date no other evil has been created in it by the abolition of stops in writing; although Persian letters vary in character, still because they have been so brought into general use so that the writing indicates the meaning of a sentence regardless of the stops," &c., &c. "Independent of this, one line of Persian is equal to five lines of Nagree; where, then, is the benefit? Then again, there is no writing in the Hindee character which cannot be written in Persian;" &c., &c. The writer concludes in the same strain.

The *Ab-i-Hyat Hind*, of the 1st of April, alludes to a wealthy native resident of Cawnpoor, who was formerly in the Commissariat, named Maharaj Goor Pershad Sookul, "who has expended large sums of money in building a Hindee temple near the old church;" &c., &c.

The *Oordoo Delhi Gazette* of the 3rd of April, and the *Kaleid Ummed* of the 20th of March, do not call for particular notice.

The *Kaleid Ummed*, of the 27th of March, after extracts from English papers, mentions that the Magistrate of Saharunpoor has passed a new order to stop up all drains in the city; "and," says the writer, "thus the many water-courses by which filth was carried off are all being stopped up with mortar, which is said to have been done on sanitary grounds;

but the truth is that people will suffer great inconvenience by it, and it will not be surprising if sickness ensues, and many people die from the effects of the order; so that the sanitary department, whose duty it is to look to the health of the people, will be the means of increasing sickness. Secondly, if drains are cut throughout the city, all will be kept clean, and there will be no necessity to keep up a sweeper and water-carrier in each *mohulla*, which was only done for cleansing purposes. We do not know what benefit the Government has derived from this movement, or why the evil consequences of it are not considered, and the thing allowed to remain as it is. But as the secrets of one's country are said to be best known to the rulers, let us be made aware of them."

The *Moofeed-ool Anam*, of the 1st of April, alludes to the intention of removing Goruckpoor and Azimgurh from the North-Western Provinces, and attaching them to the province of Oudh. The writer says that this resolution has not yet been passed, but that it is still pending before the Government of India.

Extracts from English papers follow. Under the heading "Cabul and Turkistan Affairs" the following appears:—"The crooked ways of this age are a wonder in themselves; on one side the Ameer Shere Ali, having escaped from fighting, comes into British boundaries to seek an interview with the Governor-General, while on the other reliable news is received that Turkistan, a most important place, has fallen into the hands and power of the sons of Ameer Azeem Khan, who are receiving great aid from the Ameer of Budukhshan. By the defeat of the father this good fortune has fallen to the sons. Besides which, the Ameer of Budukhshan, Abdul Rhyman Khan's father-in-law, is ready to assist them. There is a saying that the great ambition of a man's character is a powerful aid to his good fortune; and, more than all, the sons of Azeem Khan have without any labour obtained some forty lakhs of rupees, by which stroke of good fortune they will

again show well in battle. They will make the Ameer forget his life, for they have now a good opportunity of so doing; because the Ameer Sahib, his brave son, and all his heroes of men, have left this land, and gone into British territory. If, with this opportunity given them, the Ameer Azeem Khan, Sirdar Abdul Rhyman Khan, and the sons of Ameer Azeem Khan, accepting the assistance of the Chiefs of Budukhshan and Shirdan, come on to the Bala Hissar, where will be the wonder?"

The *Shom Prakash* (Bengalee paper) is quoted, concerning the chief legal authorities of Bengal having endeavoured to set aside the rules of the Hindoo Shastras in connection with Hindoo screened females.

The *Naiyar Akbar*, of the 9th of March, after extracts from English papers, alludes to the income tax, in connection with the Government liberality on account of the famine, and thinks it strange that such an order should have been passed at such a time. The writer says:—"If this be looked into with the eye of justice, it will be seen that the people of Hindoostan will not be able to bear the burthen of this tax; and even if orders have been passed, still it should be the duty of Government to look into it;" &c, &c. The writer does not consider the famine as ended; and if it was, he says the people of India could not bear it in their present state of impoverishment; &c., &c.

The *Ukhbar Alum*, of the 1st of April, opens with an account of the Umballa gathering; and discourses upon the advantages arising from such meetings between great rulers, calculated as they are to increase friendship, foster respect, &c., &c. The writer considers the respect shown to the Ameer as most becoming; and says that the Government has always shown due respect to all, but that the amount of respect and honour shown to the Ameer of Cabul has not been shown to any other Chief of Hindoostan. He considers the

respect paid to the Chief of Zanzibar, at Bombay, some three years ago, as very great, but that it was nothing to be compared to this; and he proceeds to say:—"Up to this the Nizam of Hyderabad has not even had an interview with any Governor-General; had it been so, there is no doubt that it would have been marked with the same display of pomp and state as this. And it is well known that under Heaven no other power possesses the same rank and dignity as the British Government; therefore all the respect shown by the Government to any Chief ought to be viewed as a mark of friendship only. Had this meeting taken place with Sir John Lawrence, there could only have been a greater amount of courtesy in comparison; because Sir John Lawrence was intimately acquainted with the State of Affghanistan, and could have conversed in the language of the country with the Ameer, which of course the present Governor-General could not do; and the pleasure of conversing is considerably marred by the use of an interpreter. In Bombay the Governors appointed were not all acquainted with the Hindoostanee language; but Sir J. Malcolm and Sir G. Clerk, who could speak in that language, were thought highly of by the Chiefs. In the same way, it was so with Sir Charles Trevelyan at Madras." The argument goes to show that it is advantageous in every way for a Governor-General of India to be acquainted with the language of the country, in order that he may become acquainted with the real state of the people he rules over."

The *Aligurh Institute Gazette*, of the 2nd of April, does not require particular notice.

The *Punjabee Ukhbar*, of the 2nd of April, after extracts from English papers, mentions that the *kamdars* (officers) of the Bhownuggur State have taken the full powers of the management into their own hands, and will not allow the Chief to interfere; up to present writing, it is said that he is only allowed subsistence money. The writer goes on to say that

the name of this great Chief is called in buffoonery "*Ba-jussa.*" The Dewan's name is Ghowree Shunkur, and he is said to be putting his own relations into good appointments, so that those who feel aggrieved cannot appeal; indeed, all in the State are said to belong to one family.

The *Meerut Gazette* of the 3rd of April, the *Lawrence Gazette* of the 3rd, the *Koh-i-Noor* of the 3rd, and the *Gwalior Gazette* of the 21st of March, do not call for particular notice.

The *Ukhbar Benares*, of the 1st of April, under the heading "Hyderabad, Deccan," mentions that great disturbances have occurred in the Nizam's territories owing to the death of that Chief, and the minority of the heir. It is said that they have imprisoned Salar Jung, and have forbidden Mr. Saunders, the resident, to enter the city. Guns are said to have been planted at the gates of the city, and ammunition has been served out to the 10th Regiment; in fact, all are prepared for a fight; let us see, if by the intervention of the English Government, a fight will take place, or not: but we cannot say that this news is true, because we have only written the words of a correspondent: next week we will send true particulars.

The following vernacular newspapers have been examined in this Report, *viz:*—

No.	Name of Paper.	Where Published.	Date.	When Received.
			1869.	1889.
1	*Oudh Ukhbar*, ...	Lucknow, ...	March 23rd	April, 1st
2	*Punjabee Ukhbar*, ...	Lahore, ...	„ 26th	„ 1st
3	*Unjumun Hind*, ...	Lucknow, ...	„ 27th	„ 1st
4	*Zea-ool Ukhbar*, ...	Delhi, ...	April 1st	„ 1st
5	*Bhiddia Bilass*, ...	Jummoo, ...	March 20th	„ 2nd
6	*Rahnoomai Punjab*, ...	Sealkote, ...	„ 26th	„ 2nd
7	*Rohilkhund Ukhbar*, ...	Moradabad, ...	„ 27th	„ 2nd
8	*Nusseem Jounpoor*, ...	Jounpoor, ...	„ 30th	„ 2nd
9	*Sholatore*, ...	Cawnpoor, ...	„ 30th	„ 2nd
10	*Gwalior Gazette*, ...	Gwalior, ...	„ 14th	„ 3rd
11	*Malwa Ukhbar*, ...	Indore, ...	„ 24th	„ 3rd
12	*Sadiq-ool Ukhbar*, ...	Bhawulpore, ...	„ 27th	„ 3rd
13	*Karnama Hind*, ...	Lucknow, ...	„ 29th	„ 3rd
14	*Educational Gazette*, ...	Agra, ...	„ 30th	„ 3rd
15	*Ukmil-ool Ukhbar*, ...	Delhi, ...	„ 31st	„ 3rd

No.	Name of Paper.	Where Published.	Date.	When Received.
			1869.	1869.
16	*Nujm-ool Ukhbar,* ...	Meerut, ...	March 31st	April 3rd
17	*Noor-ool Ubsar,* ...	Allahabad, ...	April 1st	„ 3rd
18	*Ab-i-Hyat Hind,* ...	Agra, ...	„ 1st	„ 3rd
19	*Oordoo Delhi Gazette,* ...	Do., ...	„ 3rd	„ 3rd
20	*Kaleid Ummed,* ...	Lahore, ...	March 20th	„ 4th
21	*Ditto ditto,* ...	Ditto, ...	„ 27th	„ 4th
22	*Moofeed-ool Anam,* ...	Futtehgurh, ...	April 1st	„ 5th
23	*Naiyar Akbar,* ...	Bijnour, ...	„ 1st	„ 5th
24	*Ukhbar Alum,* ...	Meerut, ...	„ 1st	„ 5th
25	*Allygurh Institute Gazette,*	Allygurh, ...	„ 2nd	„ 5th
26	*Punjabee Ukhbar,* ...	Lahore, ...	„ 2nd	„ 5th
27	*Meerut Gazette,* ...	Meerut, ...	„ 3rd	„ 5th
28	*Lawrence Gazette,* ...	Ditto, ...	„ 3rd	„ 5th
29	*Koh-i-Noor,* ...	Lahore, ...	„ 3rd	„ 6th
30	*Gwalior Gazette,* ...	Gwalior, ...	March 21st	„ 6th
31	*Benares Ukhbar, (Nagree),*	Benares, ...	April 1st	„ 5th
32	*Murdhurmint, (ditto),...*	(Not received).		

(True translation.)

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Government Reporter on the Vernacular Press,

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